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Numb., chaps. 22-24, by many modern scholars, especially by Wellhausen, Dillmann, Kittel, Kuenen, and Cornill. His conclusions throughout on the different points under discussion are stiffly conservative. He finds no real grounds for the assumption of different sources in the Balaam account. And the unity of this record in which the Balaam poems appear is not disturbed by any philological investigation. The language gives the impression of unity, and the linguistic difficulties are not due to different sources, but rather to a faulty text, or to the obscurity of thought because of its great age. The contents are a unit; the first poem is related to the last, as a little stream to the great river that flows into the ocean (p. 47). Balaam, though a thorough heathen, was used of God as an organ of revelation to Israel. Moses took note of the narrative of Balaam and of his poems, and so they became known to Israel and are preserved for us. All the theological ideas of these poems are genuinely biblical and fit into the picture of Old Testament theology. These poems give us a perspective of the history of the world and of the kingdom of righteousness.—*Allgemeine Einleitung in den Hexateuch*, von Lic. Dr. Carl Steuernagel (Göttingen: Vandenhoeck & Ruprecht, 1900; pp. 249-86; M. 1), is a supplement to the author's commentaries that appeared in the Nowack series on Deuteronomy (1898) and Joshua (1899). In its thirty-six pages the author discusses (1) the Pentateuch and Hexateuch in general, (2) the tradition concerning the author of the Hexateuch and its value, (3) the necessity and possibility of distinguishing in the Pentateuch (Hexateuch) different coöperating authors, (4) the most important phases of the history of Hexateuch criticism, (5) the establishment of the newer document-hypothesis, (6) the individual original strata, (7) the combination of the sources or the editing of the Hexateuch. The author's conclusion, or solution of the problem presented by the Hexateuch, is not found solely in the so-called document-hypothesis. But a profound study of the four chief documents, commonly recognized in the Hexateuch, teaches that both the fragment- and the enlargement-hypothesis must be recognized, and that through them the document-hypothesis must be modified. While as a whole the document-hypothesis solves the problem, it is held that individual problems must find their solution in one of the three above-named hypotheses.—IRA M. PRICE.

*The Jonah Legend: a Suggestion of Interpretation.* By William Simpson. (London: Grant Richards, 1899; pp. 182; 7s. 6d.) Mr. Simpson's theory may be stated in his own words as follows:

Let it be granted that the story of Jonah is an initiatory legend, then all becomes simple and can be easily explained. The neophyte—not Jonah himself, the prophet is only the eponymous hero of the legend—would be assumed to have received orders to proceed to Nineveh, a great city—typical, like Babylon or Egypt, and noted, like all great cities, for the evil going on in it; but he is supposed to disobey the command, and takes a ship bound for Tarshish. This disobedience leads to the storm, which is followed by the initiate being lowered into the pit; and the pit is known as the “fish,” but it is also known as “Sheol” or the “grave,” implying that the initiate was assumed to be dead; but after the allotted time he is brought up again and restored to life, when he declares: “Salvation is of the Lord.”

It is easy to see that a good deal of weight is laid on the words of the song which Jonah sings on escaping from the fish. If, as is generally agreed, this is merely a temple psalm inserted in the book because of the supposed fitness of some of its phrases to the situation of the prophet, a good deal of Mr. Simpson's argument falls to the ground. However, as he calls it a “suggestion” rather than a well-developed theory, we should not be too hard on it, although to write a book for the presentation of a mere “suggestion” is putting the good nature of busy scholars to a severe test. By all means the most valuable element in the book, and constituting its more permanent part, is the collection of materials bearing on initiatory ceremonies in all parts of the world.—G. S. GOODSPEED.

*Der Psalm Nahum (Nahum I)*, kritisch untersucht von Dr. Otto Happel (Würzburg: Andreas Göbel, 1900; pp. 34; M. o. 80), is an investigation especially of results of the criticism of Nahum, chap. 1, by Frohnmeyer, Bickell (G.), and Gunkel. Happel reaches much more moderate and rational conclusions than either Bickell or Gunkel. He advocates in a word the following changes: (1) the erasure in vs. 2*b* of two words shown by the Alex., Vat., and Sinai codices to be dittography; of 10*b* (variants); of 12*b*, *c* to be emended after the LXX, whereby an *Aleph* and a *Nun* are to be erased, a *Waw* to be supplied, and *Kēn* to be transferred from 12*b* to 12*d*; and 13*a* is to be erased; (2) to be supplied: one word in 7*a* after the LXX, through which 7*a* is divided into two lines; a *Waw* in 10*c*, and probably a word in 7*c* (*b*). A few unimportant changes and transfers conclude his treatise. A tabular arrangement of his results easily puts the whole matter before the eyes of the reader.—*Der Kanon des Alten Testaments*; ein Abriss von D. Karl Budde (Giessen: J. Ricker, 1900; pp. 80; M. 1.40), is practically a Germanized reproduction of the author's article on the “Canon of the Old Testament” in